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ESSENTIAL TRUTHS AND FORMAL ERRORS OF ORTHODOXY.

Essay V.

The Orthodox Doctrine of the Son of God.

Having considered the Orthodox view of man in his natural state, and of man in his supernatural state, we next pass to consider the Orthodox view of Christ's person and of Christ's work. In this article, we shall consider the Orthodox view of the person of Christ, and ask what is its substantial truth, and what its formal error.

The Orthodox view of the person of Christ is thus stated in the Assembly's Confession of Faith: "The Son of God, the second person in the Trinity, being very and eternal God, of one substance and equal with the Father, did, when the fulness of time was come, take upon him man's nature, with all the essential properties and common infirmities thereof, yet without sin: so that two whole perfect and distinct natures — the Godhead and the Manhood — were inseparably joined together in one person; which person is very God and very Man."

Christ, therefore, was perfectly God and perfectly man. The formula is "*two natures, but one person.*" The Orthodox doctrine is, not of God dwelling in a human body as its soul (which seems to be the view of Swedenborg); but it is of God united with a human soul and body as one person or one consciousness.

This view of Christ, as we know, was gradually formed in the Christian Church, and did not become Orthodox until after many struggles. First came the question, whether the Deity of Christ was equal or subordinate to that of the Father. Hardly had the Orthodox doctrine triumphed over that of subordination, against those who denied the equal Deity, than it was obliged to turn round and contend against those on the other side who denied the humanity of Christ altogether. The Ebionites considered Jesus as a mere man. Theodotus, in the year 200, taught the same, with Artemon and Praxeas. In the next century, the Arians and Sabellians opposed Orthodoxy from opposite sides, — the one confounding the persons of the Godhead, and the other dividing the substance. So, for several centuries, the pendulum of opinion swung from one side to the other before it rested in the golden mean of Orthodoxy.

The Nestorians separated the two natures of Christ, and maintained that his Divinity consisted only in the indwelling of God. But scarcely had Nestorius been banished for separating the two natures, than Eutyches plunged into heresy on the other side by confounding them together. This was the Monophysite heresy; and no sooner was this overthrown, and it was decided to be wrong to say that Christ had only one nature, than others began to contend that he had only one will. These were the Monothelites. But, through all these controversies, the main doctrine of Orthodoxy continues to shine out lumi-

nous and distinct, asserting that Christ combines the fulness of Deity and the fulness of Humanity.

As this doctrine of the Deity of Christ has been stated, it seems, in its doctrinal form, contradictory to Scripture as well as to reason. That the infinite God, who fills the universe, and sustains it; present in the smallest insect; present in the most distant nebula, whose light, just arriving at our eye, has been millions of years on its journey, — that this infinite Being should have been born in Palestine, seems to confute itself by its very statement. Who took care of the universe when God was an infant in the arms of the Virgin Mary? Jesus was born and died; but God cannot be born, and cannot die. Jesus suffered from hunger, fatigue, and pain; but God cannot suffer. Jesus was seen by human eyes, and touched by human hands; but no man hath seen God at any time. Jesus had a finite body; but God is Spirit. Jesus was tempted; but God cannot be tempted with evil. Jesus prayed; but God cannot pray. Jesus said, "My Father is greater than I;" but God has no one greater than himself. Jesus said, "I can of mine own self do nothing;" but God can of his own self do every thing. Jesus said "that he came down from heaven, not to do his own will;" but God always does his own will. Jesus said that there were some things he did not know; but God knows every thing. He declared that all power was *given* to him in heaven and earth; but God's power cannot be given to him. Scripture, therefore, as well as common sense, seems to deny the Orthodox doctrine of the Deity of Christ.

The common Trinitarian answer to these texts is, that Christ is speaking in his human nature when he asserts these limitations. But this answer, as Dr. Bushnell has well shown, is no answer; for, as he says, "it not only does an affront to the plain language of Scripture, but

virtually denies any real unity between the human and the divine." Jesus does not say, "All power in heaven and earth is given *to my human nature*," but "to *me*;" and when the Trinitarian himself declares, that in Christ, with two natures, there is but *one person*, the question is concerning that one person, whether *that* is finite or infinite, absolute or dependent, omniscient or not so, omnipresent or not so, omnipotent or not so. The question does not concern his nature, but himself. The one person must be either finite or infinite: it cannot be both.

But now we ask, What substantial truth underlies this formal error? what truth of life underlies this error of doctrine?

Let us remember how empty the world was of God at the time of Christ's coming. The wisest men could speak thus with Pliny: "All religion is the offspring of necessity, weakness, and fear. What God is, — if, in truth, he be any thing distinct from the world, — it is beyond the power of man's understanding to know." All intelligent men agreed, that, if God existed, he could not possibly take any interest in the affairs of the world or of individuals. Phariseeism on the one hand, and Sadduceeism on the other, — a religion hardened into forms, and an empty scepticism, cold and dead, — divided the world between them. But men cannot live without God, and be satisfied. They were feeling after him, if haply they might find him, who is not far from any one of us.

Then Christ came: and, in all that he said and did, he spoke from the knowledge of God; he acted from the life of God. Here was one, then, at last, to whom God was not an opinion, but a reality; through whose life flowed the life of God in a steady current. We see that all sincere souls who came near Jesus received from him the same sight of God which he possessed; for faith in a living and present God is so congenial to the nature of man,

that it carries conviction with it wherever it is not a mere opinion, but a state of the soul.

Those, therefore, who could find God nowhere else, found him in Christ. Those who saw *him*, saw the Father. As when, through an open window, we behold the heavens; as when, in a mirror, we see an image of the sun, we do not speak of the window or the mirror, but say that we see the sun and the heavens: so those who looked at Christ said that they saw God.

The apostle said that God was in Christ; and this was wholly true. Christians afterwards said that Christ was God; and they thought they were only saying the same thing. They said that Christ had a divine nature as well as a human nature; and in this also there was no essential falsehood: for, when we speak of our nature, we intend merely by it those elements of character which are original and permanent; which are not acquired, do not alter, and are never lost. God dwelt in the soul of Christ thus constantly, thus permanently. The Word thus "became flesh, and dwelt among us." The word of the Lord *came* to the prophets; but it *dwelt* in Christ. He and his Father were one. The vital truth of all this was, that men were now able to see God manifested in man as a living, present reality. "*Here*," they said, "is God. We have found God. He is in Christ. We can see him there."

Is it any wonder that men should have called Jesus God? that they should call him so still? In him truly "dwelt the fulness of the Godhead bodily;" and this indwelling Spirit expressed itself in what he said and what he did. When Jesus speaks, it is as if God speaks. When Jesus does any thing, it is as if we saw God do it. It becomes to us an expression of the divine character. When Jesus says to the sinner, "Go, and sin no more," we see in this a manifestation not merely of his own com-

passion, but of God's forgiving love; and when he dies, although God cannot die, yet he dies according to the divine will, and thus expresses God's willingness to suffer for the redemption of the world.

When we look at Christ's Divinity from this point of view, the distinction between the Trinitarian and Unitarian seems almost to disappear. Still the question remains, Is it right to call him God? The distinction remains between saying, "God was in Christ," and saying, "Christ was God." In short, was the *person* of Christ human or divine? We agree with the Orthodox in saying that Christ had two natures, — a divine nature and a human nature. We also maintain with them that he had one person. But the question comes, Was that one person divine or human, finite or infinite, dependent or absolute? The consciousness of the one person is a single consciousness. Christ could not, at the same time, have been conscious of knowing all things, and of not knowing all things; of having all power, and of not having it; of depending on God for all things, and of not depending for any thing. One of two things alone is possible. Either Christ was God united with a human soul, or he was a human soul united with God. When Christ uses the personal pronoun "I," he must mean by that "*I*" either the finite man or the infinite God. I believe the Unitarian is right in saying that this personal pronoun "I" always refers to the finite being and consciousness, and not to the infinite Being. For example: "*I am not alone; but I, and the Father that sent me.*" "*I proceeded forth, and came from God; neither came I of myself, but he sent me.*" God cannot proceed from God; God cannot send God. Again: "If I honor myself, my honor is nothing: it is my Father that honoreth me." This cannot mean, "If God honors God, his honor is nothing; but it is God that

honors him." It must mean, that the human being, Christ, receives his honor from the Divine Being. This view — that the person of Christ is human, but is intimately united and in perfect union with the indwelling God — makes all Scripture intelligible. Any other view is either unintelligible or contradictory. This view of the divine nature of Christ, united with the human person of God dwelling in the flesh, does not confound the mind like the common Trinitarian view, and yet has a value for the heart, of paramount importance. If Christ is really a man like ourselves, made in all respects like his brethren, and yet is thus at one with God, thus full of God, it shows us that sin, and separation from God, is an accidental thing, and not any thing necessary. If Jesus is truly a man, he redeems and exalts humanity. What he has been is a type of what all men may be. Thus the Apostle Paul speaks, when he says that "all things were created in Christ, who is the beginning, the first-born from the dead, that he might go before us, or be our leader in all things;" which is a much higher view than the common understanding of the passage, which merely supposes him to have been God's instrument in creating the physical universe. He is the image of the invisible God, — the first-born of the whole creation. This creation is the new creation, — that which is intended in Revelation [iii. 14], where Christ is spoken of as the Amen, the faithful and true Witness, the Beginning of the creation of God; and that which Paul means, when he says that in Christ Jesus neither circumcision nor uncircumcision are worth any thing, "but the new creation."

All such passages refer, as it seems to me, not to a past natural creation, but to a future supernatural creation, — a creation of life eternal, which, beginning in Christ, is to embrace the whole of humanity.

And I cannot but think this doctrine far truer, as well as more Orthodox, than the Arianism which so long struggled in the Church for supremacy. This view, which supposes that Christ was neither truly man nor truly God, but some high, pre-existing being between the two, appears to me to be the falsest and most unsatisfactory of all the doctrines concerning Christ's person. It separates him more entirely from our sympathies than either of the others. It destroys both his divinity and his humanity; and, by giving us something intermediate, gives us really nothing. It makes his apparent human life a delusion, his temptation unreal, his human sympathies and sorrows deceptive. I think, therefore, that the Church was right in rejecting the Arian doctrine.

I think it was also right in rejecting the Humanitarian doctrine, or that of mere Naturalism. Christ was something more than mere man, — something more than Moses and Elijah, — something more than a man of great religious genius. The peculiarity of Christ was, that he was chosen by God's wisdom, and prepared by God's providence, to be the typical man of the race, — the God-man, in whom the Divine Spirit and human soul become one in a perfect union. He was placed, by an exceptional birth, where the first Adam stood, — rescued from inherited depravity, made in the image of God. Then the Spirit was given him without measure. The word of God *dwelt* in him, and did not merely come to him as a transient influence for a special purpose. Add to this a freely chosen aim of life, and a fidelity which was always about his Father's business, and aiming to finish the work which was given him to do, and we have a being in whom we can see either a manifestation of God or a manifestation of man. The Spirit in Christ was God: the soul and body were human.

NOTES ON THE BIBLE.

VII. — *King James's Translation of the Bible.*

The translation of the Bible which is in common use was made in the reign of James I., and under his direction, A.D. 1611, — two hundred and fifty-one years ago.

Before giving an account of the manner and accuracy with which the work was done, it will be well to glance at the previous translations which had been made into the English language.

In 1400, Wiclif translated the whole Bible from the Vulgate, which was in Latin. This was before the invention of printing; and only the New Testament was printed till this century. Recently his whole translation has been superbly printed in England; a noble monument to the scholar and Christian, whose bones were, after his burial, disinterred and burned, and their ashes sprinkled upon the stream which ran past his residence. Many portions of the Bible were translated by Wiclif's followers and others during the next hundred years; but no one of them had general circulation.

William Tyndale and his associates produced, in 1526, a translation of the whole Bible from the original languages, the Hebrew and the Greek. This is called "Tyndale's Translation." It was printed in Germany. Of the Old Testament, however, he printed only the books of Moses and the prophecy of Jonah. He suffered martyrdom in 1536.

Myles Coverdale translated the Old Testament anew, and revised Tyndale's translation of the New Testament, 1535.

In 1537, a new edition of the Bible appeared, professing to be the work of one Thomas Matthews, — an

assumed name of JOHN ROGERS, the celebrated martyr. The edition was based on Tyndale's translation; but it was thoroughly revised by Rogers.

Archbishop Cranmer employed several eminent scholars in 1537, when the Bible was licensed to be read, to make a revision of Matthews's or Tyndale's Bible; which revision was published in 1539, and called the "Great Bible," or "Cranmer's Bible." In the same year that "Cranmer's Bible" was published, a revised edition of Matthews's Translation, or Bible, was published by Richard Taverner, and called "Taverner's Bible."

With so many editions in circulation, and each differing from all the others, the people, both clergy and laity, were naturally confused. Sometimes one edition was authorized to be read, then another, then none; now this one was ordered to be burned, then that. Henry VIII. now died, — fortunately for Bibles as well as men. Edward VI. ascended the throne, 1547. During his short reign of six years, the Scriptures were freely circulated in the different translations, or revisions of old translations. At least *twenty-five* editions of the New Testament were published; amounting to probably *seventy-five thousand* copies. There were also published at least *thirteen* editions of the whole Bible; making, probably, *thirty thousand* copies. These, including those which were in use and printed before this reign, would swell the whole number of copies to about *one hundred and twenty thousand* which were circulated during Edward's reign. He died all too soon for the cause of Protestantism. On the accession of Mary, justly called "Bloody Mary," the circulation of the Scriptures was forbidden, the copies in existence sought and burned, and those who read them burned with them. Of course, nothing was done in England by the Protestants toward perfecting their present translations or making new ones.

But the exiles at Geneva, in Switzerland, set about a new translation, assisted or directed by Myles Coverdale. They finished and printed the New Testament in 1557; but the Old was not published till after Mary's death, and Elizabeth had ascended the throne, when the Scriptures were again freely circulated. This edition was more than a revision of Coverdale's Bible; though his translation was doubtless the basis of theirs. Abundant marginal notes were inserted, which made it very popular; and it kept its place in many families for years after James's translation was published. It was the favorite version of the Puritans. It was important for the Established Church to authorize some one of the versions for public use, or make a new one. The latter course was determined on; and Archbishop Parker appointed some of the most noted scholars of his day, mostly bishops, to enter upon the work, as he assigned them portions of the Bible. It turned out to be nothing more than a thorough revision from existing translations; and was called, when published (1568), the "Bishops' Bible." This was used in the churches; but it never displaced the use of the "Geneva Bible" in families. It was not so good a translation. Yet we shall see that it was made the basis of our translation by direction of James.

The Roman Catholics published the Anglo-Rhemish translation in 1582.

King James I. ascended the throne, 1603. He was a pedant and a bigot. He readily accepted the proposal of the scholars of his day to direct and encourage a new translation of the Scriptures. Forty-seven scholars were selected to do the work; each person doing a portion, and a select committee revising the whole. The new translation was published in 1611. It could, however, hardly be called a new translation; for one of the "instructions"

given by the king to the translators was as follows: "The Bible ordinarily read in the Church, commonly called the 'Bishops' Bible,' to receive as *few alterations* as may be, and *to pass throughout, unless the originals plainly call for an amendment.*" Other "instructions," equally restrictive on the translations, were given, which prevented a free use of such learning as they had. Indeed, our translation is only a *thorough revision* of the "Bishops' Bible." That these scholars were faithful in their work is not to be questioned. But if scholarship had so improved from the time the "Bishops' Bible" was published, 1568 to 1611 (only forty-three years), as to render another translation necessary, what shall we say respecting the need of a new translation now, after *two hundred and fifty-one* years, especially when we consider what light has been thrown on biblical antiquities by modern travellers, and on the science of philology by modern scholars?

Let us now examine this translation of ours, which is, in fact, but little more than a revision of previous translations. We do not propose to weary our readers with minute criticism. In some books the translation is very good, in others very bad. The translators were not equally skilled, and their work is not equally good. The Book of Job is sadly done. The historical books are better translated than the prophetical in the Old Testament, and the Gospels are better translated than the Epistles in the New.

Sometimes the translator utterly misunderstood the original. We will give a few examples.

1. The first is taken from the twenty-eighth chapter of Job, in which the writer is giving a description of the skill and activity of man as displayed in mining operations: —

Common Version.	*Noyes's Translation.*
1. Surely there is a vein for the silver, and a place for gold *where* they fine it.	1. Truly there is a vein for silver, And a place for gold, which men refine.

2. Iron is taken out of the earth, and brass is molten out of the stone.

3. He setteth an end to darkness, and searcheth out all perfection: the stones of darkness, and the shadow of death.

4. The flood breaketh out from the inhabitant; even the waters forgotten of the foot: they are dried up, they are gone away from men.

5. As for the earth, out of it cometh bread; and under it is turned up, as it were, fire.

6. The stones of it are the place of sapphires; and it hath dust of gold.

7. There is a path which no fowl knoweth, and which the vulture's eye hath not seen.

8. The lion's whelps have not trodden it, nor the fierce lion passed by it.

9. He putteth forth his hand upon the rock; he overturneth the mountains by the roots.

10. He cutteth out rivers among the rocks, and his eye seeth every precious thing.

11. He bindeth the floods from overflowing; and the thing that is hid bringeth he forth to light.

2. Iron is obtained from earth,
And stone is melted into copper.

3. Man putteth an end to darkness:
He searcheth to the lowest depths
For the stone of darkness and the shadow of death.

4. From the place where they dwell they open a shaft:
Unsupported by the feet,
They are suspended, they swing away from men.

5. The earth, out of which cometh bread,
Is torn up underneath, as it were, by fire.

6. Her stones are the place of sapphires,
And she hath dust of gold for man.

7. The path thereto no bird knoweth,
And the vulture's eye hath not seen it:

8. The fierce wild beast hath not trodden it;
The lion hath not passed over it.

9. Man layeth his hand upon the rock;
He upturneth mountains from their roots.

10. He causeth streams to break out among the rocks,
And his eye seeth every precious thing.

11. He stoppeth the dropping of the streams,
And bringeth hidden things to light.

2. Take another shorter passage, from Isa. vi. 13:—

Common Translation.

"But yet in it shall be a tenth, and it shall return, and shall be eaten: as a teil-tree, and as an oak, whose substance is in them, when they cast their leaves; so the holy seed shall be the substance thereof."

Noyes's Translation.

"And though there be a tenth part remaining in it,
•Even this shall perish by a second destruction.
Yet as, when the terebinth and the oak are cut down,
Their stem remaineth alive;
So shall the holy race be the stem of the nation."

3. One other passage of this kind will be sufficient for our purpose (Ezek. xxi. 14–16):—

Common Translation.

14. Thou, therefore, son of man, prophesy, and smite thine hands together; and let the sword be doubled the third time, the sword of the slain: it is the sword of the great men that are slain, which-entereth into their privy chambers.

15. I have set the point of the sword against all their gates, that their heart may faint, and their ruins be multiplied: ah! it is made bright; it is wrapped up for the slaughter.

16. Go thee one way or other, either on the right hand or on the left, whithersoever thy face is set.

Noyes's Translation.

14. Thou, therefore, son of man, prophesy, and smite thine hands together; for twice, yea thrice, cometh the sword,—a sword of slaughter, a sword of great slaughter, that beset-
15. teth them on every side. That their hearts may faint, and their overthrown may be multiplied, I have set the terror of the sword against all their gates. Ah! how is it made to glitter, polished for slaughter!
16. Unite thyself, smite to the right, prepare thyself, smite to the left, whithersoever thine edge is turned!

Many more passages might be quoted; but these are sufficient for our purpose. We wish to give some illustrations of particular words.

In Exod. xxxviii. 8, our translators make the writer say, "And he made the laver of brass, and the foot of it of brass, of the looking-glasses of the women," &c. A metal-

lurgist, indeed, he must have been, to make *brass* out of *looking-glasses.* It should be "brazen mirrors," not "looking-glasses." Job is made to anticipate the invention of printing, thousands of years, by saying (chap. xix. 23), "Oh that my words were *printed* in a book!" The word "hell" is used to translate two words in the original which have a very different meaning. It is used for "Hades," which is "the place of departed spirits;" and for "Gehenna," which is "the place of punishment." Hence, when the Psalmist says, "Thou wilt not leave my soul in hell, neither wilt thou suffer thy Holy One to see corruption," a very erroneous idea is conveyed. A "holy one" would not go to "hell" at all, much less be left there. It should be "Hades," not "hell." The word "devil" is used also to translate two words which are different. Persons were not possessed with "devils," but with "demons," which were the "spirits of dead wicked men." *Diabolos,* the Devil (there is but one spoken of), was quite another personage.

There are a great many obsolete words which now perplex the reader, and words whose signification has changed so as to mislead. In Acts xxi. 15, we read that Paul and his companions "took up their *carriages,* and went up to Jerusalem:" "took up their *baggage,*" it should be. We do not use "carriage" for "baggage." In 1 Sam. xx. 40, Jonathan is said "to have given his artillery unto his lad;" i.e., his "weapons." In the New Testament, the boats on Lake Gennesaret are called "ships." "Prevent" is used to signify "anticipate, or go before." Paul says (1 Thess. iv. 15), "We shall not prevent [that is, 'go before'] those who are asleep." "In the morning," says the Psalmist (Ps. lxxxviii. 13), "shall my prayer prevent ['go before'] thee." We are not aware that the words "prevent" and "prevented" are used in the Bible in any such sense as to "hinder," which is their present signification. The verb

"ear" and its derivatives are used in the Old Testament for "ploughing;" as in 1 Sam. viii. 14: "The king will set them to ear the ground." "Wist," "wit," "wot," are used for "know." "Let" is frequently used for "hinder;" as Rom. i. 13: "I purposed oftentimes to come unto you (but was let ['hindered'] hitherto)." "Coast" is used for "border;" as "coasts of Tyre and Sidon." "Meat" is used for "food" generally; "meat-offering," i. e. "meal-offering." "Hay" is used for "herb:" "The hay appeareth and the tender grass." "Tell" is used for "count:" "He telleth the stars, and calleth all of them by their names."

It is not necessary to continue these illustrations. We have given a sufficient number and variety, to show that it is superstition, and not faith, which maintains the immaculateness of our translation of the Bible. There is need of another and a better one. The piety as well as the scholarship of the age demands it. While the American Bible Society declines to make even those few improvements which its charter would permit, the Baptists are devoting themselves in most commendable earnestness to the work of a thorough revision of our translation. Individual scholars have done nobly. May a translation soon be given us which all denominations can use as King James's translation is now used!

We cannot close this article, already longer than we intended, without speaking a strong word in condemnation of the manner in which people are led astray by their teachers on this subject. It is not (or was not a short time since) an uncommon thing for preachers to awaken the fears and suspicions of their hearers by proclaiming that Liberal Christians were "destroying the Bible," because we advocated a revision of the present translation; and that we "denied the Bible," because we denied the perfectness, the inspiration, of King James's Bible. Pious

frauds are not confined to the Papal Church, nor did they cease with the dark ages. The old Church often sinned ignorantly. The modern cannot be excused on that ground. There will be a reckoning one day, which will make many lips, glib in denunciation here, whiter than marble; and many tongues, here voluble with defamation, silent as the grave.

This leads to a consideration of the inspiration of the Bible.

"ARE THERE FEW THAT BE SAVED?"

In all quarters of the theological horizon, we find signs of promise and progress. Hardly an issue of any of the more solid Orthodox journals comes to our hand, in which we do not discover some cheering evidence of doctrinal heresy. The "Boston Review," established as the organ of old-school Calvinism, has uttered, of late, some words which sound strange from such a source. The "Bibliotheca Sacra" is in danger of sacrificing its evangelical consistency to its catholic scholarship, and allows each of the several sects room and a hearing in its pages. Brownson's Romanist Quarterly speaks of the Bible and its proper use as its editor might have spoken a score of years ago, when he was an open Rationalist. In the Methodist Quarterly for January of the present year, among other excellent essays, — biographical, literary, and scientific, as well as theological, — we find a paper, which, but for its somewhat stilted rhetoric, might have fitly appeared in one of our Liberal journals. The words are long, and there is a disagreeable mannerism in the style; but the sub-

stance of the article is excellent and cheering. The title, "Equation of Probational Advantages," very dimly foreshadows the views which the article presents. We shall do a service to our readers by giving these views in more condensed form, and in simpler language.

This writer is not the first who has been distressed by the folly and the cruelty which the Calvinistic theory of salvation fastens upon the government of the all-wise and the loving Father. He is not content that so large a portion of the human race should inevitably be damned eternally, and that from no fault of their own; that the elect should only be the small company who may have been personally and consciously regenerated in the use of positive Christian means. He does not like the thought, that God has created so many men and nations and races only to save a very few, and has made his heaven so much smaller than his earth. He finds that such a divine order is neither wise nor right, and is forced to some contrivance by which these involuntary reprobates can be saved from their logical hell. There are three classes of the unregenerate, certainly, who ought not to be condemned. First, there are infants, who die not only before they have had opportunity for repentance, but before they have had consciousness of sin. Surely these are not damned. Half the human race do not (so the statistics aver) reach the age of seven years upon the earth. It cannot be that all these are lost, — these who are presented as the types of innocence, beauty, and angelic holiness. Second, there are those who reach adult years, but remain infants mentally; never coming to that state when they are capable of religious thought, or able to pass consciously through a religious experience. A very large proportion of those, who are classed "geographically" as Christians, never have, and never can have, any intelligent knowledge of Christ. Some are idiots; others are hindered by social

influence from any contact with saving Christian influences. Are all these millions of unfortunate men to be left reprobate for the fault of their nature or their position? Is the misfortune of the idiot to be doubled by his final sentence? Are those whose earthly misery shuts them out from all acquaintance with Christ to be denied any chance of finding him in a better world?

In the third place, there are the real heathen, the devotees of false religions, of whom most have never heard of Christ, and the rest have only heard of him as the sign of a false and infidel religion. Are the heathen all to perish everlastingly because they are heathen? Will only the insignificant few, whom Christian missionaries are able to turn to the confession of the gospel, come ever into the Lord's favor and joy? The former Calvinistic theory gave the heathen, one and all, to perdition; and we can remember when it was urged as the missionary appeal, that so many immortal souls were every day perishing because no gospel had come to them. Our Methodist writer rejects this belief, and disavows this appeal. He will not allow that hell is the inevitable portion of all who bow down to idols, or that such a terrible alternative is given as the proper stimulus of missionary zeal.

To these three classes he might have added the fourth class, — those who lived and died before Christ came into the world, and were so prevented from any personal share in his atonement. When all these are taken together, — the infants who have died in infancy; the idiots who have never come to mental maturity; the unfortunate in Christian lands, who have not, from their social state, been able to learn of Christ; the innumerable heathen (Buddhist and Parsee and Brahmin and Moslem); and the still greater multitude who have died, before Christianity, as a system, began to be, — a very strong case is made out against the Calvinistic theory, in its simple and unlimited state-

ment. If all these are lost, then there are few, indeed, who are saved.

In opposition to this theory, our Methodist writer declares the principle, that only those are properly condemned who have not had a full and fair opportunity to be saved. He Italicizes the statement, that "*no man is ever condemned to everlasting death who has not enjoyed full means and opportunity for salvation, and has wilfully rejected them by persevering in a course of conscious sin.*" The ungrammatical structure of this sentence makes the writer say just the opposite of what he intends; but his meaning is clear enough: only a *wilful rejection* of Christian opportunities can doom a man to perdition. This is a sound and sensible proposition. It tells who are not lost. But it is negative: it does not tell us who are saved. The supplementary proposition is, that, even where there is no personal knowledge of Christ or of his religion, two things may give men a share in the Christian atonement, — "*the spirit of faith and the purpose of righteousness.*" The "spirit of faith" is not perfect faith; but it is faith of the heart and will, and is accepted by God as real faith. There is abundance of this faith — of faith which is in sympathy with the spirit of Christ — in lands where his name is not known, and in hearts which seem bound to another worship. The purpose to do good is the evidence of the existence of this spirit of faith. A concise expression of the thought is in the formula, that any are saved "who live up to the light they have." In still fewer words, we might say that "*sincerity* is salvation." All who are true to their moral nature, and to their opportunities of good, are justified before God, whatever be their form of faith or the word of their confession.

An easy answer to this statement is, that "we have no reason to suppose that there are in heathen countries any who live up to the light they have." — "But are there any

in Christian countries," asks our Methodist friend, "who live up to the light that they have? Would not a sentence of the heathen, on this ground, be as truly and logically a sentence of all Christian nations, of all Christian churches, nay, of every individual Christian? If unfaithfulness to its light is the reason for reprobation, then is the Christian Church, which has allowed, encouraged, aided, in almost every kind of vice, most surely cast out from salvation. We shall have to make a comparative standard; and, unless we will condemn the Church in our verdict, shall have to affirm that 'he is a saved heathen, who lives as nearly up to the light he has, as does the Christian, who is finally saved, to the light he has.'"

There is really in Heathendom a *church* composed of all whose earnest and believing spirit, and whose righteousness of life, according to their knowledge, correspond to sincere faith in the Christian Church; and every true missionary will recognize such a church waiting for his word. The real guilt of any heathen (and this is large enough) — the guilt that makes him "responsible and damnable" — is where he sins freely, and "beyond the equitable and indulgent excuse from his condition." This is Paul's doctrine in his letter to the Romans. He argues that the heathen have their own moral law, by which they are to be judged; and that their sin and vileness come from their forgetfulness and violation of this natural law. The wrath of God is upon them, not because they are heathen, but because they are not honest and righteous heathen.

There may be localities in Heathendom, indeed, where moral depravity is so absolute, that every man and woman there is personally and positively a sinner beyond grace. "But so," says our friend, "there may be spots in Christendom, where a degree of morality prevails, where a professed church exists, and a form of religion is en-

acted, *where not a responsible soul is in a state of salvation.*"

It is a great error too, so this writer thinks, to confound "*temporal* moral aspects" with "eternal prospects." In temporal morality, a negro hamlet may not seem to have the advantage of an American village; but its chances for the other world may really be much more favorable. If we make due allowance for its inferior advantages, "its collective prospect for eternity may be far superior." The balance at the final judgment may be larger for Madagascar than for New England. It shall be more tolerable for Sodom and Gomorrha, at the last day, than for Capernaum and Bethsaida. The eternal joy of the poor savages, who live almost an animal life, knowing no better, may be greater than that of church-members whose hearts are set on Mammon.

This is not the common view, by any means, of the sects which are foremost in foreign missions. It would seem to check the ardor of missionary zeal rather than arouse it. But our Methodist writer finds that such an optimist view of Heathendom is a real incentive to missionary zeal. To his mind, "bold assertions, that the world, without the pale of Christendom, is damned in mass, never quicken the pulse of missionary zeal. They encourage scepticism, and create revolt of the better nature. Thoughtful minds draw from them conclusions quite unfortunate for the moral government of God. The main impulse of missionary activity should not be, that the heathen are lost for ever by the fault of their nature and condition; but that Christians are most justly ruined, if they do not impart their light, their knowledge, and their righteousness. The great end of missionary exertion is to carry the Christian light, to meet, to increase, and to purify the heathen wisdom and righteousness; to set be-

fore Heathenism the Christian ideal. When a missionary goes to the heathen in the spirit of faith, believing that they are well disposed to the truth, he will find that they are ready to welcome him with an answering spirit of faith. It is not Heathenism alone, but Christianity as well, which becomes better in imparting what it has of good."

In the future world, there are *grades* of retribution; and, in that world, the saints of all ages shall be "graded to a proportionate level." Calvinism saves a few, but shuts out the great majority. In the opinion of this Methodist writer, on the contrary, it is the many who will be saved, while only the few are lost. Nay, he goes even farther, and comes upon the ground of a final restoration and a universal salvation. The great advantage of the millennial age, "worth centuries of martyrdom, warfare, and missionary toil, is, that, generally speaking, *all* are saved, — all through, perhaps, countless generations; and we are inclined to indorse the opinion, that the finally lost will be proportionally as few as are the criminals executed upon the gallows at the present day in comparison with the rest of the community. They will be the malefactors of the world, perhaps of the universe." This single exception seems to prove the rule, and justify the use of the word "all" in the previous sentence, which the writer, and not ourselves, doubly Italicizes. This view of the condition of the heathen, and of their guilt before God, is substantially that which we find presented in the recently published commentary on the Epistle to the Romans by the brave and simple-hearted Bishop Colenso. It is the proper fruit of the Arminian theology, indeed; yet it is not usual, for those who hold to the "Trinity and its kindred doctrines," to admit so much of the large salvation of men and the free grace of God.

HINDOO MISSION.

To the Editor of the "Monthly Journal," &c.

BALTIMORE, Feb. 11, 1863.

DEAR SIR AND BROTHER, — I last night received the following letter from my head teacher in Calcutta, which I think does him honor, and is not unworthy of our cause. I will copy it here in full, and it shall speak for itself. C. H. A. DALL.

To the Rev. C. H. DALL.

No. 85, DHURRUMTOLLAH, 6th December, 1862.

REV. SIR, — Your favor, dated Boston, 16th September, reached me in November last. I said in my last to you, that, after the Doorga Poojah holidays, nearly thirty boys had not appeared. In November, some seventeen boys came; among whom were three boys, sons of an Orthodox Hindoo. A week after they came here, their parent wrote me a letter, requesting to erase their names from the roll-book, as he does not like that his children should repeat the Lord's Prayer and study Tooshar Bindoo hymns, which inculcate Christian doctrines. A relative of this gentleman holds a situation at the custom-house under Mr. Counsell, who induced the latter to try his influence on me to abolish Tooshar Bindoo hymns, and put a stop to the system of chanting the Lord's Prayer and our "Common Faith," the "Little Drops," &c. Mr. Counsell likewise advised me to do it; and said, that, in case I would persist in my own way, they threatened to withdraw all boys who come here from their quarter, exceeding fifty in number. I replied to Mr. Counsell, that the chief object of Mr. Dall in establishing this school is to imprint Christian principles into the minds of the youths with their other studies; that, under that system, I have been conducting the school for nearly three years; that, for the sake of a few pupils, I *must not* change this system. Nor do I neglect the injunc-

tion Mr. Dall left with me; that is, "to discharge my duties in the school conscientiously, and improve the object for which this institution was founded." Consequently, those three boys and several others were taken away.

However, in this month, eight new pupils were taken in. A hundred and seventy-eight boys present to-day. This shows that the school is in a flourishing state. As to our funds, I beg to say, that what sum of money has been lodged at the Oriental Bank, both before and after you left Calcutta, *I have not drawn a single pie from it*, but, on the contrary, have realized rupees 143 and 15 annas; out of which rupies, 100 were sent to Mr. Scott to be deposited at the Oriental Bank. Baboo Rakhal Dass Haldar has been appointed Deputy Magistrate and Deputy Collector, in the Burdwan District, by the Bengal Government. The day for the annual examination and distribution of prizes is drawing near; on which occasion, I will have to present books to the best boys of the school. Last year I bought books for them, of nearly thirty rupees, besides a silver medal presented by a native friend of mine. I intend to go to Mr. Scott this week to ask his advice. My best compliments to all your children, to Mrs. Dall, and to your old parents.

Will you be good enough to buy for me the following books, and send them here at your convenience, the price of which shall be duly paid by me after your arrival here? 1. A copy of "*Universal Gazetteer* of the world, containing geography of all places in the world." 2. A copy of *Encyclopædia*, containing description of vegetables, minerals, &c. 3. A copy of *History*, such as to contain the *history* of all eminent persons — *historians, philosophers, poets, politicians, and warriors* — of ancient and modern times; also of ancient mythological gods and goddesses. 4. A copy of *Dictionary*, containing explanations of *tech-*

nical terms of sciences and arts. 5. A copy of Dictionary, containing meanings of the Latin, Greek and French phrases frequently met with in newspapers, public lectures, and addresses.

P.S. — A few lines as to the opinions of your friends in America over the Useful-Arts School will much oblige

Your most obedient and faithful pupil,

DWARKANAUTH SINGHEE.

OUR HONORED DUST.

A Sermon preached at the Funeral of the Rev. A. H. CONANT, Chaplain of the 19th Regiment, Illinois Volunteers, by ROBERT COLLYER, Feb. 17, 1863.

2 CHRON. xxiv. 16: "They buried him among the kings, because he had done good both toward God and toward his house."

THIS was a noble history and a noble end. It is also a most touching and suggestive summary of the nature and consequences of a good life. The man had done good, both in the nation and in the church: so, when he died, the nation and the church joined to honor his dust. They buried him among the kings. It is perhaps twenty-seven hundred years since those Hebrews stood weeping beside all that was left on this earth of the good citizen, and servant of God. The frame that held and answered to the bidding of the strong and beautiful soul has long entered into other forms. It is —

"Blown about the desert dust,
And sealed among the iron hills."

It has risen into grass and flowers, palm-trees, corn, and vines. The sepulchres of the kings are lost or doubtful; the sacred seal is broken, the sacred associations forgotten. 'The outward man perisheth; but the inward man is

renewed day by day." Jehoida (known of Jehovah) can never be forgotten. Little children spell his name painfully, and say after it, "He was buried among kings, because he had done good." Young men read, and are touched with a holier ambition; men in the thick of a good life, and a little disheartened, take some fresh courage. When the people had buried him, and the scribes had recorded his name in the temple-rolls, they left him to his rest. The sepulchre was sealed; the busy life began again; all the men died that had ever known him. Time gnawed the wood, rusted the iron, faded the ink, burnt the parchment, burnt the temple, scattered the nation far and wide. Time could not touch the good name and fame itself. It was sown in the weakness of marble and parchment and poor human memories: it is raised in the power of a great unfading history, touched with the mystery of a divine inspiration, committed as a most sacred trust to the most trusty races on the globe, translated into all tongues, read in all countries. Mortality is swallowed up of life, "because he had done good both toward God and toward his house."

Now, friends, we meet in some such relation as this today, to look for the last time on the face, and to mourn the loss, of as good a man as we have ever known, who has fallen in the first autumn-days of his life. We meet in this lonely outpost church, where for so many years the Master, walking among the golden candlesticks, found him always in his place; and, as he blessed him, said ever, "Because thou hast labored, and hast not fainted." We meet with the mother on whose breast he nestled, — a baby new to earth and sky; with the father who held his first-born with the ever-wondering, clumsy tenderness of the man, trembling over the sacred trust; with the dear one who has been to him as his own life for more than six and twenty

years; with the children who have grown up, in the near presence of his love, to the full estate of man and woman; and with the little babe, the infant of days, that he has never seen, and who will not see *him* now, until, in the good time of God, the voice shall say, "Behold thy son!" as they both stand near the cross no longer, but the throne. The vision is full of pathetic groupings: the natural impulse is to weep. Death always touches with his cold the gathered treasure of tears in some heart. One wept for the vile Roman, whose life was one deep execration. Then how near to the deepest spring of tears we stand to-day! A man, so good, *dead!* Father, mother, wife, children, the church consecrated by his ministry, the fair country-town that came up with him out of the wilderness, all sitting in the shadow of death!

And I cannot tell you not to weep. A good man may hide his tears as he hides his most sacred prayers; but a good man will no more try not to weep, in some sorrows, than he will try not to pray in some sorrows. There is a tearless philosophy, as there is a prayerless philosophy; but both alike are far removed from nature and from God. It is surely not unmanly in me to do either this or that after the manliest man that ever stood beside a grave. For tears are often the sweet waters of the nature, turning themselves into blossoms of hope and trust, if we let them flow outward; but, if we keep them imprisoned in the heart, turning to a black bitterness and decay. Alas even for Judas, when he finds he cannot weep! I think the recording angel waits for the tears of the vilest, and cannot write down sentence against a broken heart; but tears, falling from good men's eyes for a good man dead, are a sacrament. I think, when the angels, jealous for the sanctities of heaven, see them, they whisper, "Behold, how they loved him! We must make him free of our guild: the orders of

the angels are all possible to a man for whom strong-hearted men weep."

And yet, friends, I had not spoken here to-day, if I had no better solace than this possibility of tears to offer you. There must be some other and higher thing than sorrow in such a presence as this. Life is not laid out in squares, — to-day so much sorrow, to-morrow so much joy, — on its most ordinary levels. How much more, how much more, now, may we hope for some great intimations of solemn rapture! That is a wonderful history, my brother, read you, when you study it, as it opens inward to the soul. We stand beside our dead; we believe them dead; and, lo, they are not dead! We cry out piteously, "Lord, if *thou* hadst been here, my brother had not died." By and by, the Lord answers very quietly, "He that believeth in me, though he were dead, yet shall he live." We cry, "Lord, it is impossible: he has been dead four days! — four days!" The Lord replies, "Come forth!" and he that was dead comes forth. When the first crushing blow falls, we feel about, bewildered, crying, "My brother is dead!" But we cannot hold out against the gleams of the immortal life: just as he was near to Christ, so surely comes our sense of his blessed resurrection. The poet sings, —

> "Behold a man raised up by Christ!
> The rest remaineth unrevealed:
> He told it not, or something sealed
> The lips of the evangelist."

O poet! wise in the workings of the human heart, why did thy sight fail here? It *is* revealed, — it is an open secret to the Christian, — it is an open secret to-day. Jesus said, "He that liveth and believeth in me shall never die." And yet, friends, I am not sure that even this is the loftiest reach of this time. Is there not some better thing reserved for us? I love this insight of the good old scriptures, that

will permit no struggle between the mortal and the immortal life, when this life is once well done; — that will not permit even Messiah to raise any other than a young man or a young damsel from the dead; — that seem to say to us, "There is one thing sacred, even from the disturbance of what you call miracle; and that is a life over which God has cast the full "Well done!" There is no questioning, whether Isaiah or Daniel or Paul or John shall take up again with the deserted tabernacle, and re-assume the old habitual life. Let the life be once hid with Christ *in God*, and miracle is powerless against it. There is no debatable border-land, when once the soul shall have put on her new robes, and sings, "I have finished my course." Blessed and holy is he that has part in the first resurrection. The scene before me has this look of perfected holiness. My friend impresses me in this way. He has fought a good fight; he has finished his course; he has kept the faith: *henceforth* there is laid up for him a crown of righteousness.

And I say this in the full knowledge of how earnestly he would plead that I would not say it, if this dust could speak for him, and he were still by our side; and, if he were still here, I would not say so openly. But, when once a good man has gone up to God, I think he instantly assumes a new relation. His life after that is not his own, but a legacy to the world, worth so much. If he could come back, it may be he would say, "Tell the exact truth about me; tell it out frankly. If I have fought a good fight, and it was right for Paul to say so of himself while he was in the world, it cannot be wrong for you to say so of me when I have gone out of it." I propose, therefore, secondly, to say why we would bury this dust among kings, because he has done good.

I. Our friend's life was full of a good, sweet, home-made, every-day goodness. This is no place to contend over a

metaphysical goodness; and there are reaches in the absolute goodness, as it shines in the face of God, before which our Saviour himself shrank back, and said, "Why callest thou me good?" I rejoice in the fearful tenderness of the best evangelical teaching about what is to be counted absolutely a good life. It is far better that we should all feel dissatisfied with the best that we can do, and cry out every day, "Not that I have already attained, or am already perfect," than that we should ever say, "God, I thank thee I am not as other men." But there is a certain homely goodness of the common life, that we all understand and honor, even if a man has no such lofty feelings. I mean the goodness that lies in always telling the truth; in always dealing fairly and honestly; in being ready to do a good turn or two, or ten or twenty, for the same man, looking for nothing again; in being trusty as a neighbor and friend, whichever way you are tried; in giving and forgiving; doing a fair day's work for a fair day's wages; in being so pure in word and deed, that, if a petty slander is set afloat, men shall never believe it possible you can have started it; or if a sin is found out, and not the sinner, men shall never whisper, "You may have done it." This, friends, is the common, natural measure of goodness for the common, daily life of a man. These things are the square foundations upon which you must build the tower on which to plant your loftiest standard of goodness. It is the broad, honest goodness about which all fair-minded men agree, whenever they do any thing as real as eating bread. Take any other goodness without this; then take this without that; put them before a common jury, and it will decide the case in a moment. Where this goodness is not found, open-eyed men do not seek for any other. Friends, this is a sacred place and a solemn time. It is said of an old nation, that they held back from bestowing the highest honors on their

dead for a season, so that, if any man had an accusation to bring against the memory, he should be heard; and, if it were proven, the honor should not be given. I stand by the dust of our friend to-day: shall we bury him among kings because he has done good? He has gone in and out before you twenty-one years; you have known him intimately. He must have had his errors: I declare to you, *I* do not know them; and we ministers are commonly kept well informed about the weak side of our brethren. I believe the man does not live who can tarnish his name by one small spot of real dishonor. I call you to witness this day, — you, his neighbors, who have known him so long and so well, — I stand here your spokesman, and declare his public, open, common life in Geneva and Rockford untarnished. We bury him among kings.

II. Then I say, secondly, he was a good Christian. I assume to-day no peculiar sanctity for Unitarianism over any other faith; but, in the presence of this dust, I bait not one comma from the highest claim. What men can attain to by faith in God and in his revelation, I claim for my friend. The question of a wholesome personal goodness, that finds expression in kindly offices and loyalties, is open to all. The neighborhood is the court in which that claim of our life is tried. But it is not so with this. The mystical, spiritual relation of the soul to God can only be fully understood by the soul itself, and by those to whom the soul opens in her moments of rare confidence. "No man knoweth the Father but the Son, and he to whom the Son *will* reveal him." I count that the most hideous of all bigotries, that would question the Christianity of any man who shall do justly, love mercy, and walk humbly with his God. The soul has an absolute right to say where she will seek her home in beliefs and churches. There is no general human way to test a belief, as it enters into the life

of a man, except by some such method as you test a fruit or a flower. Is the belief high, pure, and good, can only be answered by finding whether the life is high, pure, and good. What is sour or bitter may be good for God, and in some way for men too; but we decide by instinct for the goodness of what is pure, sweet, and grateful, over that which is not so. We prefer the perfume of roses, and the taste of the perfect apple, to the sting of the nettle and the acridity of the crab. I stand here to-day, and say, that, by all the tests that can be applied by communities of men, our friend was a good Christian. Every good Christian grace had its own place in his life. He held fast by all that he believed to be essential in Christian beliefs, and grew by their power and inspiration into the high Christian soul, whom to know was to love, and to know more was to love more. No man could commune with him of the high things of the soul, and go away more in the dark; or with his trust in God shaken; or with his conception of God degraded; or with lower ideas of Christ; or with less of "the hate of hate, and love of love." No man came into the near communion of the soul with him, — the revelation of the Father by the Son, — who did not feel, that while others could soar higher, and stay longer, in the pure, cold, almost breathless regions of religious speculation, no Christian soul could help you more than this could; reminding you by its direct and simple realizations of those little ones, whose angels do always behold the face of our Father which is in heaven. He made you feel a pleasant, sunny atmosphere all about you; while other and greater men would have sent you away from the very same discussions with a feeling of dread. I count this among the best things in a Christian man. This atmosphere of sweet, kindly airs and rains and sunshine, where the very clouds fold you like a home, and the night is full of rest, — such, in a

singular measure, was the Christian life of our friend. He was good both toward God and toward his house.

III. But there is a final estimate and affirmation that outreaches all this; and that, in our friend, was the crown and glory of his life. He was not only a good man in the common goodness of life, and a good Christian spirit, keeping his soul sacredly open to God; but he was true to the great trust and duty of his life. He was a faithful minister of the gospel; "always abounding in the work of the Lord." This story of the good minister would be deeply interesting if I could recite it from first to last, — how, when he was a young man, holding quite another belief from that which afterward became the inspiration and fire of his life, he happened into William Clarke's store, in Chicago (I say, happened, because I see only the hither side of Providence); how there he found some little tracts, that touched him in some higher way than he had known before; how he caught from them new glimpses of God and the Saviour and the Sanctifier, of life and death, and earth and heaven and hell; then how resolute he was to follow these hints of cloud by day, and fire by night, until finally the waters were parted for him, and he stood in the promised land; and then how he went to Cambridge, because he would not lay hasty hands on the ark of God, and fought his way to what was to equip him for the ministry, — poor, brave, cheerful, untiring; how generous friends gave him lifts in secret, delicate ways, as is the use of your ever-dear, and now more than ever-dear, New England toward such earnest, struggling men; finally, how he came back here to the West while this region was so new, and planted himself where we stand to-day. From 1842 to 1857, he made your town the centre of an influence that can only be known in the great, full time of God. Steadily, year after year, as he found time, he travelled in

all directions through these regions, with his heart full of the great gospel of God, and his hands full of such printed statements of it as can be made. I saw him first in the spring of 1859. He came into my office, and, holding out his hand, said, "I am Conant, of Rockford." I had never heard the name before; but I liked the honest, good face, the moment I saw it. The clear eyes, the open brow, the kindly voice, — they were very sweet to me; for I was a stranger. From that time we were as brothers. I loved him ever more, the more I knew him. In his home, in his study, in the affairs of his church, in all things about which brothers consult, we consulted. Friends, I *know* the loyalty to God and man, the hope and trust and strong endeavor, that found expression through this dust.

He saw early and clearly the shadow of the fearful struggle between freedom and despotism, whose convulsions are shaking the world to-day. He elected openly whom he would serve: he elected to serve God and the slave; to fight for freedom and right. In this endeavor he never gave place, — no, not for an hour: he was steady through evil report and good report, through honor and dishonor. When despotism decided for cannon, he went into the camp as cheerfully as he ever went into the pulpit: he was the same tireless disciple of Christ in the battle as he had ever been in the church. I had many letters from him as the work went on. He had sore trouble for a time with a fanatic from Chicago, who could not see how a man could be a Christian preacher if he did not roar like a bull of Bashan. This man tried to turn the hearts of his men against him, and partly succeeded for a short time. He poured out his heart to me in a long letter, which I should read to you if I did not know that my friend sees all this now "with other, holier eyes than ours."

I counselled — what I knew he was ready for — that he

should fall back upon the great immovable first things that always conquer in the long-run (tenderness, goodness, faithful, solid hospital-work), before which Trinity and Unity are shadows to a rough soldier. I never had the result made clear until yesterday: then it came in a voice from his regiment, in a paper written by a soldier in the hospital, and given to his son as he brought away the body. I will read you the main parts: "Many hearts will be made sad, when they hear that our chaplain has gone to his rest; many a fearless soldier's eye will grow wet, when he hears that the brave and noble chaplain, who dared the dangers of Stone River, who never turned aside for bullet or shell, but, where balls flew thick and fast, sought out the wounded, and administered to their wants, is dead. Never, while I live, can I forget him, as I saw him on the field, with his red flag suspended on a ramrod, marching fearlessly to the relief of the suffering; appearing to the wounded soldier like a ministering angel. I can never forget the night of the 31st December, when he labored all the long night seeking the wounded. I can hear his voice now, loud and clear, in the still air, crying, 'Any wounded here that need help?' And so he labored to the end, taking no rest. When we said, 'Chaplain, you must rest, or you will die,' he always replied, 'I cannot rest, boys, while you suffer: if I die, I will die helping you.' He sank down at last under his labors, and he is dead. Let all weepers console themselves: what earth has lost, heaven has gained." Friends, these are the words of a man in the ranks. This is the testimony of one who saw our friend on the battle-field; who witnessed the culminant glory of his life; who saw him steady amid the fires and thunders of the day of God. O noble dust! O beloved and faithful man! O true knight! we will bury thee among our kings; with Winthrop and Putnam and Ellsworth and Baker and Fuller, and a great multitude

which no man can number, which have gone up out of this great tribulation. And, in the time to come, if men have still the old insight for what is good and great in human life; when this dust shall have risen into the infinite forms of another life; when the marble you place over the grave is dust, and the tongue in which I write this record is dubious or forgotten, — this one flash stricken out by this soldier, "I saw him on the battle-field marching fearlessly to the relief of the wounded, with his red flag suspended on a ramrod;" "I heard his voice ring clear through all the long night, 'Any wounded here?'" "I saw him fall down at last and die, because he could not rest while we suffered," — this history is immortal.

When the noble Greek prepared for his sorest battle, he put on his most beautiful armor: for he said, "If I fall in this battle, the cause deserves that I shall die so; and, if we are victorious, I desire so to meet victory." Our friend is not dead: he has put on his most beautiful armor, and met victory. I cannot, I cannot, mourn him among the dead. Death has no dominion. We bury the dust among our kings: the man stands for ever in the ranks of the immortals. The cause is consecrated afresh to you and me to-day. We must all live better after this, or we shall not stand with him among the sons of God. He has taken a mighty spring; he has gone into a great place. Let us go back to our homes with deeper confidence in our good cause because so good a man has died for it; and let us never fear that what is consecrated by the blood of such martyrs can fail finally of its purpose. We *must* believe with a more solid power in the ultimate triumph of our nation in the vindication of its trust, because he also "ever liveth to make intercession for us."

WESTERN SANITARY COMMISSION.

[Some forty thousand dollars have lately been sent from Boston to the Western Sanitary Commission. The following letter, received some time since from our friend and brother, J. G. Forman, will show the donors how much good this institution has been doing. Although written some time ago, the contents of the letter are still interesting and appropriate.]

Dear Friend, — Leaving St. Louis yesterday, I took from the Western Sanitary Commission Rooms a package of Rev. John F. W. Ware's beautiful tract, "The Home to the Hospital," to distribute in our hospitals at Helena. I have also your last number of the "Monthly Journal," in which you have wisely published this excellent production; and I have read it with the deepest interest, and (shall I confess it?) with tears at the tender and loving words it contains for our poor, sick, and suffering soldiers.

Three weeks ago, I left Helena for Cairo and St. Louis to arrange better mail-facilities for our army; and from St. Louis I was obliged to go home to get well of a dangerous illness contracted at Helena, from bad water and food and over-exertion. I am now restored, and returning to duty.

At St. Louis, I found the Western Sanitary Commission attending to their benevolent work with their accustomed zeal and efficiency. The army of the South-west has been largely benefited from this source. Ever since the battle of Pea Ridge, an agent from this Commission (Mr. Plattenburg) has followed it, and supplied its sick with many comforts; without which, hundreds would have died who are now restored to health, and still serving their country. When the battle of Pea Ridge occurred, there was scarcely a pillow, a sheet, a bandage, or a single delicacy of food, for the sick and wounded, until it had been sent there by this noble Commission. Recently they have sent a generous supply to Mr. Plattenburg at Helena.

The members of this Commission are well known to you. Mr. Yeatman is a merchant of St. Louis; and, with self-sacrificing devotion to the cause of our country and the welfare of humanity, he gives his whole time to the work of this Commission, without salary; and is always to be found at the rooms of the Commission, attending to the calls of all who seek for help, sympathy, information, or advice; writing letters to distant correspondents, and superintending the entire work of the Commission. Rev. Dr. Eliot is at the Sanitary Rooms a part of almost every day, giving his counsel and aid in a most efficient manner, and securing by his influence and correspondence a large amount of co-operation, and the most valuable contributions from New England. Carlos S. Gruly and George Partridge, able and prosperous merchants of St. Louis, are valuable working members of the Commission, and Drs. Johnson and Pollak are zealously devoted to sanitary labors. Among the associate members, Mr. Hazard has shown a most praiseworthy devotion to the interests of the sick and wounded of our Western armies; coming out from Boston, and giving his whole time and energy to this work, without any other compensation than the satisfaction of doing good. A visitor to the rooms of the Commission is always impressed with the activity of all its agents, — the opening and packing of boxes, the forwarding of sanitary goods, the writing of correspondence, and the answering of inquiries from morning to night. Often it has happened, after our great Western battles were fought, that this work has gone on day and night, and the members of the Commission have remained working, without rest, to send off supplies to the wounded. Among the present faithful agents of the Commission are Mr. Clark (the Secretary), Mr. Cranch, and Mr. Dowling; Mr. Ripley having resigned to become quartermaster of a new regiment.

Another excellent thing which the Commission has ac-

complished is the establishment of the "Soldier's Home" in St. Louis, under the superintendence of Mr. Charles Peabody. This "Home" is a plain, commodious boarding-house, in a central location in the city, on Fourth Street; where soldiers, arriving sick or on furlough, without money, find a welcome reception, and every attention, advice, and information they need.

I remember an instance of the great benefits of this institution. Returning from Salem, Ark., last May, we had in our train a large number of sick and wounded soldiers, sufficiently recovered to return to their homes on furlough, but without money; having been in the hospitals when their regiments were paid off. On our arrival at St. Louis, I went with them to the "Soldier's Home," where they all met a kindly reception from Mr. Peabody and the matron, and were furnished with toast and tea for supper, and had clean beds, and every comfort their situation required. The wounded had their wounds dressed; and the gratitude of the whole party was unbounded. The next morning, Mr. Peabody assisted such of them as had "descriptive rolls" to get their pay from the paymaster, and provided for them to be taken to the cars or steamboat on their way home. No agency could have been more serviceable to them, strangers as they were, inexperienced, far from home, sick, and without money. Without this needful aid, many of these poor fellows would have suffered neglect and deprivation, and perhaps have slept on the platform of the depot, with nothing but a blanket to cover them, and without food to satisfy their hunger. The Soldier's Home appeared to me the "Good-Samaritan" institution of the city.

Another work of great benefit to the army, and naval flotilla, of the West, which the Sanitary Commission has accomplished, was the fitting-up of hospital steamboats on the Western rivers. Immediately after the battle of Pittsburg Landing, they obtained the sanction of Gen. Halleck to

their plans, and fitted out several large steamers, which were placed at their disposal by the Government, as floating hospitals, with all the furniture, beds, bedding, and other articles necessary for hospitals, and with surgeons and nurses to take care of the sick and wounded. These steamers rendered most important services in bringing away and caring for the wounded at Pittsburg Landing, and in the care of the sick from the army at Corinth and from the naval flotilla.

Several of these steamboat-hospitals still remain in the service. One, the "Red Rover," is now floating in the river opposite Helena, and belongs to the fleet of gunboats. She was originally captured from the enemy, and appropriated to the use of the Sanitary Commission. She is fitted up in a most excellent manner, and is in charge of Dr. Bixby, who has received a commission as assistant surgeon in the navy, without solicitation; being the reward of faithful volunteer services to the sick and wounded at Vicksburg, which had come under the personal observation of Commodore Davis.

About a month ago, I passed down the river from Memphis to Helena on this hospital-boat, being a personal favor granted to me as postmaster; and was delighted with the order and cleanliness everywhere observable, and with the comfortable situation of the sick and wounded, of which there were over a hundred on the boat. The cheerful spirit of the men was most remarkable. The doctor had taken the boat up to Memphis to obtain ice, and for a change of air to his patients.

Dr. Bixby is a young man, less, I should judge, than twenty-five years of age, of excellent character and abilities, and thoroughly devoted to our country and her defenders. I was greatly pleased with him. When the war broke out, he was in Germany, but came immediately home

to Boston, and offered his services in any capacity in which he could be useful. It was not long till Mr. Yeatman, of the Sanitary Commission, heard of him, and sent for him to come and be an assistant surgeon on one of the hospital-steamers. His kindly presence among his patients is most animating and encouraging to them. His very look is an invitation to confidence and friendship. I cannot but hold up this young surgeon to commendation, it is so rare to find one like him, — upright, religious, temperate, educated, skilful, and devoted to the good of others.

Having no chaplain on board, I learned from him that he often conducts a religious service on the sabbath himself; and as we came down the river, two men, having died, were buried on the Mississippi shore, the doctor superintending the burial, and seeing that boards were set at the head of the graves, which he had marked with the names and the regiments of the men with his own hand. As the rude coffins were lowered into the ground, I repeated the concluding words of the burial-service: "Forasmuch as it hath pleased Almighty God to take to himself the souls of our deceased brothers, we therefore commit their bodies to the ground, in the sure and certain hope of the resurrection to immortality; in which shall be brought to pass the saying, O Death! where is thy sting? O Grave! where is thy victory? Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

This burial occurred at sunset; and, as the steamer went on her way, my spirit remained on that lonely shore, where, in the shadow of the woods and by the mighty river, we had left all that was mortal of two of the soldiers of the Republic; and I thought at what a great cost our liberties are being purchased anew, and sealed with precious blood.

Fraternally yours,

J. G. FORMAN,

Chaplain Lyon Regiment, Army of the South-west.

OBITUARY.

Rev. Reuben Bates died at Stowe, Dec. 1, 1862, at the age of fifty-four years. No notice has appeared, in our Journal, of this excellent man; and we here give the prominent facts concerning his ministry.

He was the son of Capt. John Bates, of Concord, Mass.; and was born in that town, March 20, 1808. He graduated at Harvard College, in the somewhat famous class of 1829. He was faithful as a student, as he was always faithful in every thing; but his success and usefulness in active life surpassed any expectations his class had formed of him. As he proceeded with his studies in divinity, it became manifest how the heart was quickening the intellect. His first sermon in the Theological School was a marked success; not, indeed, on account of any very new or brilliant thoughts: but it was so full of devotion and piety, that it moved all hearts. In him was fulfilled the saying of Scripture, "His eye was single, and his whole body full of light."

Mr. Bates was ordained at New Ipswich, N.H., June 1, 1834, as pastor of a society of our faith in that town. This society, however, had but a brief existence; and his ministerial life was mainly spent in Ashby and Stowe, — ten years in the former place, and thirteen years in the latter. He was installed at Ashby, May 13, 1835; and resigned his charge, on account of ill health, in 1845. He represented that town, in the Legislature, in the years 1845 and 1846. He was installed at Stowe, June 18, 1846; where he remained pastor till ill health compelled him to resign in 1859. He continued, however, to reside among his people, taking an active interest in every good work; having charge, as School Committee, of the public schools, and superintending the Sunday school till within

about three months of his decease. Both in Ashby and in Stowe, his labors were rewarded with much fruit of spiritual and moral good. His people always loved him and trusted him. Very modest and unassuming, he was independent and fearless in all his work. He did nothing to be seen of men; but he labored with all earnestness, industry, and self-devotion, and with careful thought and sound judgment, to see how he could do the most good. He preached, not himself, but the Lord Jesus Christ, unto whom he was thoroughly consecrate. He watched for the good of souls. His people felt the power of a steady and strong influence in favor of rational, practical Christianity; wherein, by word and example, he was faithful to the end.

Mr. Bates married, Feb. 11, 1835, Miss Sarah Elizabeth Pritchard, of New Ipswich, N.H.; who died April 10, 1842, leaving one child, — George P. Bates. He married again, Nov. 25, 1842, Mrs. Helen D. Atwater, of Boston; who survives him, and resides in Stowe.

MEETINGS OF THE EXECUTIVE COMMITTEE.

Jan. 27, 1863. — Present, Messrs. Stebbins, Emerson, Hedge, Clarke, Brigham, Newell, Barrett, Winkley, Ware, Nichols, Smith, and Fox.

This was a special meeting, called by the President, for the consideration of an important question requiring immediate attention. After this was disposed of, as some time remained before the usual hour of adjournment, action was taken on several other matters.

The Chairman of the Committee on Western Correspondence presented further information concerning the society at Fond du Lac, Wis.; upon whose application for

aid, action was deferred at the last meeting. The following vote, offered by him, was then adopted: —

"*Voted*, That, in view of all the circumstances of the case, — the importance of the place, the activity of the friends of the society, and the disappointments they have met with heretofore, so discouraging, — $300 be appropriated to "the First Unitarian Church of the city of Fond du Lac," to support preaching for the year 1863; to be paid in quarterly payments of $75 each, in April, July, October, and on Jan. 1, 1864. The condition of the payments to be as follows: viz., previous to the payments in April, July, and October, the Treasurer of the Association is to receive a certificate of the pastor of the society, that he has received from them $175, one quarter's salary of $700, which is the portion of the society for the year; and before the payment of the $75, Jan. 1, 1864, the Treasurer shall receive not only a certificate from the pastor of the payment of his salary, but also one from the Parish Committee, showing that all the current expenses of the society, including interest on the mortgage, have been paid."

The Committee on Publications reported that a further supply of "The Soldier's Companion" was needed; and they were authorized to issue a new edition of five thousand copies.

After the transaction of other business, the Board adjourned.

Feb. 9, 1863. — Present, Messrs. Stebbins, Emerson, Clarke, Winkley, Ware, Sawyer, Smith, and Fox.

Most of the time at this meeting was spent in considering the question of the India Mission; the result being the adoption of the following resolution: —

"*Resolved*, That we recognize the earnest, Christian spirit and zeal with which Mr. Dall has labored in India

during the past seven years; and we hereby agree to continue him as our missionary for at least two years, from Nov. 15, 1863."

The Committee on Publications reported, that it seemed to them very important that the Association should publish additional tracts in the Army Series on the subjects of gambling, profanity, and intemperance. It was then voted, that they be authorized to issue one or more tracts of this character; and, in view of the smallness of the Army Fund, that $400 be taken from the general funds to meet the expense of their publication.

The Board then adjourned to Monday, March 9.

INTELLIGENCE.

Rev. A. D. Mayo, of Albany, N.Y., has accepted a call from the second Unitarian society, — the Church of the Redeemer, — Cincinnati, Ohio, and has commenced his labors, as their pastor.

Mr. Edward I. Galvin, a graduate of the Cambridge Divinity School in the class of 1862, has accepted a call from the society in Brookfield, Mass.

New-Hampshire Unitarian Association. — Several gentlemen of the Unitarian denomination were invited to meet at the study of Rev. James De Normandie, in Portsmouth, on Tuesday evening, Nov. 4, 1862, to consider the plan of forming a Unitarian Association for the State of New Hampshire. Hon. I. Goodwin was chosen chairman; and William H. Hackett, Esq., secretary. After remarks by Hon. H. A. Bellows, Rev. Daniel Austin, and others, on motion of Hon. W. H. Y. Hackett, it was voted, that a committee of five be appointed by the Chair, to consider a plan of organizing a Unitarian Association in the State of New Hampshire, and report to an adjourned meeting. The Committee, consisting of Rev. James De Nor-

mandie of Portsmouth, Hon. H. A. Bellows of Concord, Hon. W. H. Y. Hackett of Portsmouth, Rev. Daniel Austin of Portsmouth, and Charles Burley, Esq., of Exeter, prepared a circular, and also appointed Hon. H. A. Bellows to prepare a constitution to be presented at the first State meeting.

At a second meeting, held in Portsmouth, on Monday evening, Jan. 5, 1863, Hon. W. H. Y. Hackett was chosen chairman. The report of the committee was made, and the circular agreed to. It was voted that Rev. James De Normandie, and the chairman and secretary of the meeting, be a committee to fix upon the time for holding a State meeting, to determine the mode of calling the same, and to procure the printing of the proposed circular and such part of the records of the proceedings as they may deem proper.

The meeting for organization was held at Manchester on Wednesday, Feb. 25; when a constitution was adopted, and officers were elected.

ACKNOWLEDGMENTS.

1863.			
Jan. 26.	From	Society at West Roxbury, for Monthly Journals	$16.00
„ 27.	„	Society in Woburn, as a donation, including annual memberships of D. H. Richards, Sparrow Horton, A. H. Hayward, and Eli Cooper . .	45.10
„ 28.	„	Society in Burlington, Vt., for Monthly Journals	20.00
„ „	„	Subscribers to Monthly Journal in Scituate . .	4.00
„ 30.	„	Rev. Charles Lowe, Ed. I. Galvin, Miss S. W. Moore, and Miss M. H. Moore, to make themselves annual members.	4.00
„ „	„	Society at East Boston, for Monthly Journals .	20.00
„ 31.	„	E. G. French, to make himself an annual member.	1.00
Feb. 2.	„	Subscribers to Monthly Journal in Rev. Dr. Bartol's Society, Boston	16.00
„ „	„	Society in Pepperell, as a donation, additional .	6.00
„ „	„	Society in Warwick, as a donation	8.00
„ „	„	Rev. William T. Crapster, to make himself an annual member	1.00
„ 3.	„	Barton-square Society, Salem, for Monthly Journals	31.00
„ 4.	„	Rev. D. N. Sheldon, D.D., to make himself an annual member	1.00
„ „	„	Rev. Nathaniel Hall's Society, Dorchester, for Monthly Journals	58.00
„ „	„	Society in Plymouth, for Monthly Journals . .	12.00
„ 5.	„	Society in Brighton, for Monthly Journals . . .	25.00

Feb. 7.	From Society in Waltham, for Monthly Journals		37.00
" " "	De Witt C. Bates, to make himself an annual member		1.00
" " "	a Lady, for India Mission		1.00
" 9. "	Society in Uxbridge, for Monthly Journals		25.00
" 12. "	Society in Montague, as a donation		5.00
" 13. "	Society in Templeton, as a donation		40.00
" 14. "	Society in West Dedham, to make Rev. C. S. Locke, James Pettee, Mrs. Theo. Gay, Mrs. Joshua Fisher, Miss Maria Phillips, and Miss Abby Tisdale, annual members		6.00
" " "	Rev. Jas. T. Hewes, to make himself an annual member		1.00
" 18. "	a Lady, as a donation		5.00
" 21. "	Society in Peterboro', N.H., as a donation, $18.25 For Monthly Journals	12.00	
			30.00
" " "	Rev. E. B. Willson's Society, Salem, for Monthly Journals		29.00
" " "	Society in Billerica, for Monthly Journal, add'l		1.00
" " "	Rev. F. A. Farley, D.D., trustee, as income of Graham Fund		108.50
" 24. "	Society in St. Louis, Mo., as a donation		50.00
" " "	Society in Deerfield, for Monthly Journals		8.00
" " "	Society in Shirley, for Monthly Journals		4.00

ARMY FUND.

1863.			
Feb. 2.	From a friend		$4.00
" 9. "	a friend		20.00
" " "	"a friend in the faith"		2.00
" 10. "	P. Anderson Lord		10.00
" " "	Robert D. Hart		2.00
" 11. "	T. R. Sewall		10.00
" 13. "	a friend in Providence, R.I.		5.00
" " "	a friend		10.00
" 14. "	"a constant reader of the Journal"		5.00
" 15. "	Henry Claflin		10.00
" " "	a friend		2.00
" 17. "	Hannah C. Stearns		1.00
" 18. "	a Lady		1.50
" " "	" " as "a widow's mite"		3.00
" " "	" friend		3.00
" 21. "	" "		5.00
" " "	" "		2.00
Also the following, received through Rev. J. F. W. Ware:—			
	Amount already acknowledged		$1,129.04
1863.			
Feb. 3.	From friends in New Bedford	100.00	
" 6. "	" " " " "	40.00	
" 12. "	" " " " "	43.73	
" 15. "	" " " " "	4.00	
" 19. "	" " " " "	5.00	192.73
			$1,321.77